

BIBLE SOCIETY RECORD.

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Rev Alfred L Elwyn ¹⁸⁹⁴
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NUMBER I.

The work of the American Bible Society is both missionary and benevolent. To all classes in this country the Bible is sold at the mere cost of publication, while in foreign lands the Scriptures are offered at cost or at merely nominal prices, and given to the poor everywhere without money and without price.

EIGHTY-NINTH ANNIVERSARY OF THE BRITISH AND FOREIGN BIBLE SOCIETY.

PORTION OF ADDRESS BY THE REV. DR. GLOVER.

I need not say much this morning with regard to that on which the chairman has dwelt, namely, the wide extent of the work of this society as a claim for help. I would like to accentuate the fact that it aids missionaries in all fields, and that especially its work enters where missionaries cannot enter. English missionaries have been driven out of Russian Mongolia. Your translations can still enter there. No English missionary would be admitted into Russia. Neither their orthodoxy nor their politics would permit them to stay there. But you have nearly one hundred laborers in the great Russian empire, carrying light into the prisons of Siberia and into the dark, comfortless hearts that rot in sorrow there. We have too little English missionary work in the islands of the Eastern Archipelago. Mohammedanism sends its missions there, but Christianity has hardly begun to touch the fringe of the large population yet. But your society supplies to some extent the lack of the service of the Church of Christ, and is carrying on a great work there. So in South America, so in the islands of the Sea, so in many places where missionaries cannot go. I rejoice especially in the help that this society gives to newly-fledged missions. Of what immense advantage it is to us in our work on the Congo to put the New Testament into the hands of our converts, amplifying their thoughts, pre-occupying them against mistakes, and fitting them for self-reliance. In last year's report there was an instance given. It was stated that 4,000 copies of the Gospel of St. John had been sent to Uganda. What a strange fact that was! What a strange thing that there should be a market for the highest divine thoughts of him who rested in the Saviour's bosom, in that land that had hitherto known nothing but cruelty and blood! So the work goes on. I hope that having in view the work of this society in new regions, in unvisited and unmissioned fields, the fact that this, a missionary society itself employing 1,000 laborers in various lands, will commend its claims to the present meeting.

But I would like more especially, in the few mo-

ments that I hope to speak, to dwell not so much on the extent of the work of this society as on the worth of its work; for that is a greater thing. There are those who think that heathen lands have their own light; that religion is a sort of garment that the soul weaves for itself out of its fancies; that it does not matter what the fashion of the garb may be; that the various peoples in various lands may mould and wear their own; that it is a small matter to plant the Bible amidst any people; that it is our insular prejudice that leads us to claim a monopoly of inspiration for our book; and that we had better leave this work alone. God forbid that I should speak disparagingly of any ray of light by which the steps of men are guided, or by which the darkness of human hearts is brightened. All light comes from the Father of lights, and is to be owned as coming from him. And I rejoice to feel that there are gleams of light in every land, that, to paraphrase the words of St. Paul, God is not the God of the English only, but is the God of the heathen also. I rejoice to feel that in even heathen hearts there are strange expectations of immortality, strange sentiments of responsibility, strange thoughts of the usefulness of prayer. Why, in China I found "Ask, and ye shall receive" as common a text amongst the heathen as it is amongst ourselves at home. I rejoice in these things, but nobody that rejoices in them most, and appreciates them most worthily, will fail to remark that it is but starlight that they have—a something whose restraint is feeble—that leaves great darkness upon the heart and questionings that must be unanswered. "He made the stars also"—I believe that. But apart from all questions and theories of inspiration, it is the fact that we have the dawn, nay, the daylight of God's truth in its full noontide glory. In the name of God, in the story of his doings among the people, in his promises, in that life of Jesus Christ which is the light of men, in the knowledge of that Calvary-throne of God, from the midst of which there streams the pure river of the water of life into all the dry places of the world; in the words of Christ—in all these things we have the imperial day. It is not a question whether they can do without the light. They have small glimmerings of it. We have the daylight, and we ought to give it

to them. Some say that they will not receive it. Sir, I do not undervalue the evil of heathen lands ; I have seen it, and know its measure. But, beneath and behind all this evil, remember there is no land in which there are not seekers after God—no land in which there are not men that search for wisdom as for hidden treasure, and say, "Oh! that I knew where I might find him!" Carey's first converts were such—seekers after God. Our first converts in Africa were of that class. God has wrought a wonderful work through our Baptist missionaries in North China, where during the seventeen years they have been at work they have gathered in 2,000 members. Probably one-half of these converts were previously members of one or other of the secret religious sects which are found there ; were seekers of the supreme God—sometimes worshippers of him, and were yearning for the light which they welcomed as soon as they found it. No Christian missions have ever failed in the past, so far as I know—and I know something of the history of missions. And when they seem to have failed—or to have been quenched in blood—as in China for instance has been the case thrice over in the last 1,100 years—even then they have become a leavening influence, purifying and ennobling heathen thoughts, and revealing their influence to-day most obviously in the higher conceptions of the people and in the higher aims by which they live. Our missions are not going to fail. The gospel cannot fail. The hearts of the heathen are welcoming it. I marvel at the difficulties which we had to overcome, and I marvel more at the victory which has already overcome them. Remember, without a Bible, ancient missions succeeded. What will modern missions do when they carry with them the printed word of God and lodge it in the hearts of men? We know not what we do ; not when we do evil, still less when we do good. Some thought that Luther's Bible would do very little for Germany, but it created the Reformation and all its results. Some thought that Tyndale's Testament and the Authorized Bible would do little to England, but they created Protestantism and Puritanism, the progress that marks the English-speaking race and the imperial position that we have amongst the nations of the world. What Luther's Bible and Tyndale's Testament have done for these western lands the Bible in China is going to do for China, and the Bible in Japan for Japan. Sir, we are just at the beginning, and the blessed things around us on every side are but the foliage of a spring which is coming to cheer us on our way. I trust that we will go forward with this work, and that we will not eat our morsel of the bread of life alone ; that, saved, we will become saving ; that we will say to the nations of the world, "Taste and see that God is good." Do not let us, brethren, be afraid of all these speculations. We have no interest except that of truth ; the critics help us to it. No lie helps us, no truth will hurt us. Let us have the truth on all these points. But the inspiration of this Bible is not something to be determined by minute criticism ; it is a supremacy, a latent authority that people feel, an eminence, that something that makes the Bible a pillar of cloud by day and of fire by night to guide us. This book was not once inspired only—it is inspired to-day. It is a temple, and the Lord is in his holy temple now, speaking direct to the

souls that seek him. This book is a robe of light which God wears, and through which he reveals the glory of his heart and the imperial purpose of his mercy. Do not let us lag in this work, brethren ; but, when God has given us a little strength, and has set before us an open door, let us rise to the honor of service and give to all nations of mankind that everlasting light of gospel truth under which the days of their mourning shall be ended.

PORTION OF ADDRESS BY ALBERT SPICER, M. P.

The resolution which has been placed in my hands this morning, and which I move with great pleasure, is as follows : "*That this meeting, humbly thanking God for the extended circulation of his word, and for the funds placed at its service, would ask that his Holy Spirit may increasingly own and bless each copy sent forth to spread the Saviour's kingdom upon earth.*" I am here as the representative and treasurer of the London Missionary Society, and I need hardly say that, were it not simply a question of gratitude to your great society for the help you have rendered us now for many years, I should certainly have been lacking in that gratitude if I had not responded to the invitation to be present at this gathering. All through the history of our society we have received wonderful help from the Bible society. The fact is, we could not have done our work, or at any rate that work would have been crippled, if the Bible society had not been prepared to stand by us. We have tried to do our share in providing linguists who were capable of putting native languages to paper, and of translating the Scriptures into those languages. And, if I might say just one word of warning, I hope that the younger missionary societies will be as careful in the future to train men and women who are good linguists as the older societies have been in this way. In recent years I find that no less than fifty-four of our missionaries have taken part in the work of translating and revising the Scriptures, and in no less than twenty different languages. I am glad to say in noticing the examination papers that our lady missionaries are proving themselves in many cases to be extremely good linguists ; and it is with us not an uncommon thing to observe that ladies have passed better examinations with regard to languages than their male colleagues. I not only recognize the work that you have done for us, but having had the honor of forming a special deputation from the London Missionary Society to our mission-stations in India and the Samoan Islands of the Pacific, I have come into actual contact with the work, and the results of the work which your society has helped us to produce ; and no one can come into close contact with mission work without feeling that we must have your continued aid in enabling us to meet the new demands made upon us from time to time, for you have helped us not only with regard to the preparation of the Scriptures, but also with regard to the provision of Bible-women, a form of Christian service which I hope will be largely developed in days to come. I do not think that we, as Christian churches in this country, have yet realized how much more dependent in the future we must be on the native agency rather than on European agency. It will be for us, the stronger race, to impress ourselves upon the native populations, then

send them forth in their hundreds and thousands to speak of the love of Christ to their own fellow-men. I shall never forget, in the course of my visits to mission-stations, meeting the widow of a late American missionary who had under her superintendence no less than forty Bible-women; and I believe that the great secret of her success was this—once a week each one of these Bible-women went into her closet and was there helped by prayer and teaching for the week's work. It was thus that this missionary was enabled to impress herself upon these forty Bible-women, and send them out to do a far grander and greater work than would have been possible for one to have done by herself. In a village in South India, in the Telugu country, which I also visited, I found that a Christian work had been commenced by a native Christian from a distant town, who had come down with his Bible in his hand, and who, though very ignorant and only just able to read, was gathering the people of that village in his house from week to week to read together God's holy word, and to try to understand the lessons that that word is intended to teach us. And so, day by day, as you go from mission-station to mission-station, you constantly come across evidences and illustrations that make you feel that you are not laboring in vain in the Lord. Sir, we know that the work is telling. Only yesterday a report was put into my hands from one of our stations in the Bombay Presidency, and in it our missionary, who has been there for some years, makes this comment: "Christianity is really advancing, it may be, in many cases, silently, but really advancing at bottom." He says: "Twenty or thirty years ago we generally discussed in our meetings after the services, when conversation very often arises, idolatry, pantheism, and fatality of the Hindu sacred books. Now we more frequently discuss the miracles, teaching, Person, and death of Christ. The people are moving in the right direction; their interest is leaving Hinduism and is attaching itself more to Christianity." The figures from the recent census are also, I think, remarkable in that way, for they tell us that the native Christians have during the last decade advanced by no less than 22½ per cent., while the population—the entire population—of India has only advanced by 13 per cent.

I am here in also another capacity. I happen to be the chairman of the Congregational Union of England and Wales, and I suppose I can claim even a larger number of churches in my "diocese" than the Lord Bishop of Ripon who has just left us can claim in his diocese. I am glad to occupy that position in which I am able to speak to my fellow-Congregationalists through this meeting; and from this platform I would say to them, "Keep a warm place in your hearts for the good old Bible society." We, as Congregationalists, cannot afford to give a second place to the Bible. I would say, "Keep not only a warm place in your hearts, but keep, as I feel sure you will keep, a share of your gifts to maintain this society strong in its finances." I say this because I feel that there are some risks in the present day that we should fail to remain—in connection with the old Bible society—the united phalanx that we have been in the past, amidst the din of party strife and all the keen discussions that surround our church life, and which sometimes

tend to become exaggerated. I hope that the platform of the Bible society will ever form a place where all who love our Lord Jesus Christ may meet as brethren—may meet on an equal platform and be able there to appreciate one another's good qualities, and have toned down the feelings that bitterness sometimes rouses. I confess, my Lord, to being a pretty keen party politician; and I am a politician because I want to see the principles of the word of God, as laid down in God's word, carried out in our daily life throughout our empire. If I felt that Christianity was untrue, I should not remain a politician for a day. But, my Lord, whilst I am a keen party politician, and whilst I am proud of being an out-and-out Congregationalist, I have learned that there are two opinions on a great many questions. I have learned to respect the opinions of those from whom I differ, and I have learned to know that they may be as equally sincere and equally true in the propagation of their principles as I try to be in the propagation of mine. God has made us different in form. The day was when we believed in clothing a large school in the same uniform. We are coming to learn, in some cases at any rate, that these things are apt to produce wooden children and wooden men and women. We are beginning to believe in variety. I ask that, as different regiments of one great army, we may all work together heartily for that Saviour and for that Christ whom we all love and whom we desire to serve. And so in regard to the propagation of your work, I trust that the words of the resolution will be fulfilled, and that, as we work in this spirit, though holding our own different opinions, on what after all are minor matters, the Holy Spirit may increasingly own and bless each copy of his word sent forth to spread the Saviour's kingdom in the earth.

FOREIGN DEPARTMENT.

CONSTANTINOPLE.—Mr. Bowen writes:

You will be greatly interested to know that we are meeting with some encouragement in securing contributions for the Bible Society among the people of this country. This is true not only among Protestants, but also among Bulgarians, Armenians, and Greeks. The gifts, which will appear in our accounts, are at present small, but we value them as the evidence of an awakening to a sense of duty in this respect. We propose to continue our efforts for a general development of this spirit all over the field, and especially for arousing the old Christian communities of the country to a sense of responsibility in this regard. The friendly attitude now so marked on the part of all these communities to the Bible work encourages great hopefulness on our part as to the possibility of securing their hearty co-operation.

BRAZIL.

LETTER FROM REV. H. C. TUCKER.

RIO DE JANEIRO, December 13, 1893.

An order was given yesterday to close the custom-house for a few days. The occasion for the order was said to be a threat of the revolutionists to bombard the custom-house if it was not closed. I believe

it was not promptly closed, and the firing began. Several large guns on the island of Cobras are now pointed toward the city, and when fired they will do great damage.

Last Saturday night our office was struck for the third time by flying balls; quite a shower of them—some small balls, weighing about half a pound each—fell on the building, tearing up the roof and breaking the wall in a number of places. Fortunately, again no one was hurt, and no special damage was done to our stock or furniture. We still feel safe at our residence, no balls having fallen near us there. Our colporteurs are still at work, and, considering the condition of the country, they seem to be doing very well. The great mass of the Brazilians show no concern in the war; it is a quarrel between the navy and the army, led on by two ambitious, selfish men.

If you have not already done so, I think it well to send on a new supply of books by the first steamer. These troubles will certainly end some day, and if they do not end soon, whoever may control the custom-house will try to keep it open, as in it lies the principal source of income. So, sooner or later, we shall get them through. I hope to keep our colporteurs at work after some fashion. They are selling about as many books as before the trouble began.

We are grateful for your expressions of sympathy and good will in these times of war and bloodshed. We trust that a gracious Providence will give us guidance in all that we do. While we do not want to risk our lives unduly, we do not want to neglect our duty or abandon our work as long as it seems possible to distribute to these souls the word of life.

H. C. TUCKER.

CHINA.

Rev. J. R. Hykes, who assumed the duties of the China Agency on the first of November, writes from Shanghai, December 8th:

You will be interested to know that I have received from a former colporteur, who does not wish his name to be known, a donation of \$210 Mex., for colporteur work in China. This speaks well for his estimate of the value of the work.

I arranged last month with Mr. James Ware, formerly in the employ of the Society, to take a bookselling trip for us, we paying his travelling expenses only. On his return, a few days ago, he reported a most successful journey. In this much-worked region about Shanghai he sold the remarkable number of 1,050 books in ten days. He says that he met with unprecedented success in Soochow, and he thinks that seven or eight thousand Portions might easily be sold in that city alone. This is very suggestive, considering the fact that perhaps no city in this region is better supplied with missionaries or has been more thoroughly worked than Soochow. I wish we had a good man to send there at once. I mean to try to get the missionaries there to canvass the city for us.

PERSIA.

LETTER FROM REV. WM. L. WHIPPLE.

TEHERAN, November 30, 1893.

I arrived here from Hamadan on the 21st instant, after nine days' journey. That night I was taken with

a hard chill, and during the next twenty-four hours I had three more chills, with fever the rest of the time. I was in this way confined to my bed until yesterday, when I went to the bazaar and began to work.

I have had malarial attacks here before, but this was the most severe of all. Strangers are very likely to be attacked on their arrival in Teheran, and the doctor tells me I shall be fortunate if I get away within three weeks. The cholera has now almost disappeared in this vicinity, though on my way here I saw several cases.

Our colporteurs speak of the prospect before them in more hopeful terms than usual. We are to observe Thanksgiving day at the residence of one of the missionaries. Our Minister, with a few other invited guests from outside the missionary circle, will be present. The day is like an October day in America, warm and pleasant. Snow has appeared for the first time on the top of Mt. Shimron, just in front of the city, but Demavand, 20,000 feet high, has his top always covered with white. It is a grand sight.

WEST AFRICA: THE BENGHA SCRIPTURES.

LETTER FROM MRS. R. H. DE HEER.

BENITO, November 4, 1893.

Under existing circumstances, it is not always easy to report at the close of the year the number of copies of the Scriptures which remain on hand, and what disposition has been made of the others. We have no central storehouse in which books are kept and from which they can be sent out when needed. Means of communication are too infrequent and difficult out here to render that feasible. A station may have a supply of books and not be able for six months to share them with another station which needs them.

While the Bengha language is, in its present transition state, growing as we work upon it, there will be frequent calls for revised editions of our books, and we hope you will have patience with us.

Our schools are large, and readers are on the increase; and, as we have few text-books in the vernacular, we use the Scriptures largely in our schools. African dampness and our enemies—the ants of various kinds, as well as roaches—develop a fondness for books which does not conduce to their longevity. Our people are very poor, and we often feel that we are justified in putting the Bible in their hands when they have nothing to pay for it.

So far as the Benito station is concerned, we shall be careful to carry out your suggestion and give you as full returns as we can. It is certainly not too much for you to ask, after all you have done for our work and our people.

MICRONESIA.

LETTER FROM MRS. LOGAN.

RUK, September 25, 1893.

In July the "Morning Star" brought us your note of May 16th and the three boxes containing Genesis and Exodus. We are much gratified with them, and the typographical mistakes are comparatively few. This is the first part of the Old Testament ever published in the Ruk language, and it is a great joy to me to have even so much. Before many years we hope

to have other books of the Old Testament ready for the printer, and we shall then be glad to have Genesis and Exodus bound up with other Portions.

You will be glad to know that the Mortlock New Testament which the American Bible Society printed for us in 1883, and for which my husband and I did the proof-reading, is doing good work in these islands. We felt that we were indeed rich in having it at the beginning of our work here in Ruk, and it has been the foundation of everything. Those months of proof-reading at the Bible House are among the pleasant memories of our stay in the home land.

Dr. Pease, of the Marshall Islands Mission, expects to reach America early next spring, and will give you information concerning the Marshall Islands Testament. I have no way of knowing about it, as Kusaie is seven hundred miles away. I send this by a chance opportunity *via* Japan. Very truly yours,

MARY E. LOGAN.

BIBLE DISTRIBUTION BY ROMAN CATHOLICS.

The last number of the *Bible Society Record* mentioned the decision of the Roman Catholic Bishop of Uganda to publish a version of the New Testament for his people, because they insisted on having it. In *The Church at Home and Abroad*, the Rev. F. W. March, of Tripoli, speaks of the Arabic version of the Bible published by the Jesuits in Beirut as one of the "unrecorded results" of Protestant Missions in the Orient. He quotes the preface of this Jesuit Bible as saying in substance: "In these days the Protestant sect are endeavoring to tear the true faith from the hearts of believers. To this end, at great expense and labor, they have published a perverted translation of the Scriptures into the common tongue of Syria. In order to deceive the unlearned, they have adorned their translation with an elegant style and beautiful external form and attractive type, and they sell it at a low price. To meet this so great danger, it has wisely been decided to give the people of Syria a pure and complete version of the sacred books according to the canon received by the Catholic Church."

This translation (says Mr. March) differs in scarcely any essential point from our own, except the Apocrypha, and is therefore the strongest possible testimony from the Jesuits to the correctness of our translation. During the summer in the Maronite region the Jesuit version was used at the daily dispensary services. At one time complaints of these Protestant services were made to the governor, and he sent his chief of police to attend a meeting and report. The report was made that nothing was read but the Jesuit Bible, and what was said was simply an exposition of the reading, and therefore there was no ground for complaint. The Mission Press has published a tract containing proof-texts from doctrinal points taken from the Jesuit Bible.

The eagerness of some Roman Catholics to obtain and read the Scriptures is seen in the rapidity with which Laserte's translation of the Four Gospels went through edition after edition in France, until it was

at last put upon the list of prohibited books by the ecclesiastical authorities at Rome. Other illustrations in Austria and Italy are referred to in the following paragraph taken from the *The Missionary Herald*:

A bookseller in Prague, Austria, has decided, as a business enterprise, to bring out an edition of the Bible in Portions, issuing one or two a month, and selling each Portion for about one cent, making the cost of the whole Bible from forty to fifty cents. The first edition is to be fifty thousand copies, and it will be sold in the bookstores and advertised everywhere. A similar enterprise to this was inaugurated several years since by a bookseller in Milan, thus giving to the Italians a beautiful and illustrated Bible at a very low cost. These certainly are hopeful signs.

It is also worthy of record that Pope Leo XIII. has recently issued an encyclical in which he strongly recommends the earnest study of the Sacred Scriptures to clergymen and students, prompted, as he says, by his desire to see "this glorious source of revelation more safely and more abundantly opened for the use of the Lord's flock."

In this recommendation the Pope does not go quite so far as the pastoral letter of the Roman Catholic bishops and archbishops who met in Baltimore in 1884, for they declared that the Holy Scriptures ought to be "the most highly valued treasure of every family library, and the most frequently and lovingly made use of." Long before that also Pope Pius VI. exhorted the Archbishop of Florence that "the faithful should be moved to the reading of the Holy Scriptures, since these are most abundant sources which are *to be left open to every one* to draw from them purity of morals and of doctrine, to eradicate the errors which are so widely disseminated in these corrupt times."

It is a pity that the ecclesiastics in some parts of South America will not heed and profit by such counsel as this. Their attitude, we regret to say, is one of opposition to the circulation of the Bible. Priestly influence in Venezuela denounces Bible colporteurs as "vicars of Satan." Mr. Penzotti's imprisonment for eight weary months in Callao will long be remembered as another illustration of the dislike of Peruvian priests to the distribution of the Bible, which they denounced as corrupt and corrupting; and the most recent letters from Peru show that the same influences are again at work there, in an attempt to prevent the clearance of a consignment of Bibles on the ground that they come under the classification of "articles which are pernicious to health or corrupting to morals," and are therefore forbidden to be imported. Such attempts to exclude the Scriptures from the land sometimes have the effect of calling attention to the Bible, and thus indirectly promote its distribution.

ITALY THEN AND NOW: A CONTRAST.

Don't you believe it? Then listen. Twenty-five years ago, if a traveller should come to the gates of the city of Rome with a little Testament as big as his

thumb in his pocket, the gendarme would search him, and, on the principle that a little fire would do as much execution as a big one, he would take the Testament from the traveller, keep it for him till he came back, and then return it to him. Now, the Methodists, on a lot 95 feet wide and 155 feet long, in the heart of the city, right opposite the war department of the kingdom of Italy, are laying the foundations of a building that is to cost \$100,000, and in it they will soon have two or three big power presses at work printing Bibles and Testaments and other religious books by thousands; and they will also have here a school for boys and one for girls, and a church for the people. There is a very long distance between the ostracised Testament of twenty-five years ago and the Italian Methodist Book Concern which is soon to be.

CHAPLAIN McCABE.

THE NEW SPANISH VERSION OF THE BIBLE.

Writing for *Zion's Herald*, Dr. John W. Butler, of Mexico, speaks in unqualified terms of Mr. Pratt's work recently published by the American Bible Society:

In its seventy-seven years of valuable service, this Society has done nothing of greater import than the publication of this version of the Holy Scriptures. The making of the version was largely the work of the Rev. H. B. Pratt, and to him belongs the honor of having translated all of both Testaments from the original Hebrew and Greek into the Spanish. He aimed to "reproduce with the utmost fidelity the meaning of the inspired text in a style so simple that the uneducated may understand it, and so correct that the most fastidious critic will have no reasonable ground for fault-finding." His early education and his later missionary work in South America seem to have been a providential preparation of Mr. Pratt for this monumental work, to which he has devoted seven faithful years. But Mr. Pratt was too wise to undertake the work alone. So, in harmony with the wishes of the American Bible Society, he spent some two years in Mexico, where he had valuable assistance from missionaries and native workers of different churches. Besides, he sought co-operation by correspondence from missionaries in South America. Rev. J. M. Lopez-Guillen was his helper in the final revision of the Spanish.

Protestant missionaries, from the Rio Grande all the way to Cape Horn, will welcome gladly this new version of the Scriptures in the Spanish tongue, and at the same time admire the enthusiasm of the veteran translator who, after completing what many will always consider as the crowning work of his life, instead of "resting on his laurels," proposes to devote the residue of his life in personally assisting to circulate this precious volume among the millions of Mexico who are now living without its saving knowledge.

BIBLE TRANSLATION IN INDIA.

BY REV. S. H. KELLOGG, D. D.

After many delays, the work of revising, or rather translating, the Old Testament into Hindi is well under way. Unfortunately, the Baptist member of the

committee, having resigned, only the Anglican member, besides the writer, is working at present at the new version, to prepare which, at the best, must take some years. Naturally, we have our native helpers, both of whom are Brahmin pundits. If learned Christians had been available, there would have been, no doubt, a certain advantage in this; but, on the other hand, since the version is intended first of all for the millions who are not yet Christians, it is perhaps well to have helpers who look at everything from a Hindoo point of view. Statements which to a Christian, familiar with biblical conceptions, might be perfectly intelligible, are by no means always equally so to a Hindoo; and it is really in a sense very satisfactory to me when, often, my pundit will ask frankly what this or that very simple statement means, saying that to a Hindoo like himself it conveys no idea, or else one utterly foreign to the context. A good illustration was given by the bright young pundit whose face appears in the picture, when the other day he was perplexed by the promise which God made to Jacob, Gen. xlii. 4, when about to go down into Egypt, that Joseph should lay his hands upon his eyes—i. e., should close his eyes in death—as Delitzsch and others render. It appeared first that, when among the Hindoos a man dies, the eyes of the corpse are left unclosed, so that the custom referred to, though so familiar to us, was unknown to the pundit. "Why not leave the eyes," he said, "as it has pleased God to leave them?" Then, in the second place, it appeared that this phrase, "to close the eyes of a person," in Hindi has only the meaning "to kill," for which it appears to be a kind of slang expression. So it was no wonder that the pundit was simply bewildered by the words as included in a special promise of *blessing* to the old man going down to Egypt!

In such a case, of course, there was nothing to do but to try to meet the difficulty and make the intention of the words intelligible.

One cannot always, however, accept the pundit's suggestions for the improvement of Moses's way of putting things. For instance, when he strenuously insisted that Gen. xxi. 16 should read that Hagar sat herself down "as it were a *pistol shot*" from Ishmael, instead of "bow-shot," most will agree that I was right in declining to make the change.

One of the greatest difficulties which one has to contend with in such work with native scholars, from which, however, in the case of my own *present* helper, I am happily quite free, is their almost invincible preference for lofty and high-sounding Sanskrit words, though no one but a few learned men may understand them. A former Brahmin helper of mine, as I was reading with him something that I had written for the people, suddenly interrupted me with an exclamation of admiration: "*Wah! wah!* where did your Excellency get that fine word?" Said I, "Out of the dictionary! It is a fine word, then, is it, and means just what I wish to say?" "Indeed it is a fine word," said he; "it is a *great* thing that you have got it." "And every one will understand it?" I continued. "Every one *understand* it!" he exclaimed in astonishment. Why, scarcely any one will understand it, except now and then may be a learned man like myself. It is a *splendid* word! every one who reads what your honor has written when they come to that will say,

'What a very learned man this Pádrí must have been!'" It is needless to say that the "splendid word" went out of the sentence, though not without much entreaty from the pundit that I would not be so foolish as to let such a fine word go, when once I had unearthed it, and take instead a commonplace word which any old woman would understand. All which will help the reader to understand some of the difficulties and perplexities which attend the rendering of the word of God into an unfamiliar language in a heathen land. May the reader remember now and then in prayer those who are trying to give a version of the Scriptures which shall be intelligible to 100,000,000 of our fellow-beings.—*The Church at Home and Abroad.*

BIBLE COLPORTAGE IN TURKEY.

Whatever may seem to be the policy of the Turkish Government in regard to general evangelistic effort within the bounds of the empire, there are no special indications of a settled purpose to use measures repressive of the work of the American Bible Society. Except in rare instances, where special issues have been involved, its large printing business in the Oriental languages at Constantinople and Beirut has not suffered serious obstruction. Its large importation business also, of Scriptures in the foreign languages, has suffered no hindrance worthy of mention. And in regard to its distribution work, the attitude of the central government has been in the main courteous and tolerant. Even in the recent political troubles in the province of Sivas, though one or two colporteurs were arrested, yet the fact that they were Bible colporteurs seems to have helped rather than hindered them in establishing their innocence and securing their release.

From all this it must not be inferred that the Bible Society has no cause for complaint. Illegal interferences with its business are of frequent occurrence—some of them flagrant, many of them insignificant, but all tending to bring unjust reproach upon a business recognized as legal, and often praised as a noble work by prominent Turkish pashas. Interference with work in bookshops is of rare occurrence. The difficulties occur mainly in regard to travelling colporteurs.

This fact is noteworthy as suggesting the real animus of whatever antagonism there is. It is antagonism to colportage, not as a means of Bible distribution but as a system that takes men so much about the towns and villages. Men travelling about have great facilities for mischief. Much of the domestic policy of the Porte is dictated by apprehension of conspiracy on the part of disloyal subjects. This makes the man that moves about an object of suspicion, and causes stringent instructions to be sent to provincial governors. Then books and pamphlets have presumably a bad object. The man who is at once a man that moves about and a man that carries books for distribution is presumably a bad character. Orders from headquarters are such as to leave little to the judgment of the provincial official. The wise and intelligent may discriminate, but the proportion of officials capable of such discrimination is small. Moreover, the provincial governor's drastic measures for the prevention of disorder are likely to be well

appreciated in high places. He can afford to run the risk of rather serious mistake in view of the probable reward for fidelity; and so it comes about that the possibility of seriously violating the treaty rights of foreigners does not deter from illegal seizures and confiscations of Scriptures. Nor does the possibility of doing gross injustice to an innocent man, and injuring the business of the foreigner whose agent he is, deter from throwing colporteurs into prison without the pretext of a trial, and with no other charge than that he is selling books, and these books *may* be bad books.

Such an explanation, however, would not cover all cases of illegal interference. Occasionally Bible colporteurs are arrested and imprisoned at the instigation of influential members of the Christian nationalities. In some cases even prominent ecclesiastics use their influence against the colporteur, actuated apparently by their distrust of him as a Protestant emissary. This form of interference is becoming less and less frequent of occurrence, and Bible colportage is coming more and more to be recognized as a form of Christian activity in which all Christian nationalities should co-operate.

The following incidents may serve as illustrations of the sort of official interference complained of:

Not long ago a colporteur was arrested in a certain town of an interior province because he was dealing in books, and therefore, presumably, was a bad man. He was supplied with the usual travelling permit, and also with a special book-trade license issued from Constantinople. He protested that the books were all Bibles, and that the officials were free to examine them. But, asserting that they had no one able to make the examination, they insisted upon sending him under arrest to the capital town of the province. Arrived at this place, he found the officials too busy to attend to his case, and without any investigation whatever he was thrown into a filthy criminal prison to remain several days, awaiting the convenience of the officers of justice, who, after subjecting him thus to an unreasonable delay, finally examined his books and found them unobjectionable.

Another colporteur in another province was arrested for a similar reason. He also was provided with all the requisite authorizations; but letters were found in his possession which were regarded with suspicion. They were letters from the Bible Society's Agency, giving him certain instructions in regard to the more efficient prosecution of his work, and the indications were clear that his work was the circulation of Bibles. To the Turkish official intellect of the place they appeared to be of treasonable import. Conscience prevented the colporteur from using money as an antidote to this false impression, and he was treated with indignity. Taken to the police court, he was subjected to a long and most exasperating examination, in which every effort was made, without success, to involve him in contradictions. He was thrown into a filthy prison, and after some days was sent at the Society's expense to Constantinople, a hard journey of several days' duration. *En route* he was treated as a man guilty of crime, lodged at night in filthy quarters, and upon his arrival at police headquarters at Constantinople was thrown into a dungeon, where the nastiness was such that he

feared for his life. At his own earnest request he was finally put into a better place. It was about two months before the Legation secured his release, although no crime whatever was proved. Meantime the Society's books, wholly Sacred Scriptures, were kept under lock and key, and the Society's work completely checked in the district where the incident occurred.

Such incidents are of very frequent occurrence, differing only in the degree of the inconvenience and the annoyance which they occasion. As already intimated, the theory of a fixed purpose on the part of the Sublime Porte to crush out the Society's work is not necessary to account for these interferences. Moreover, it is to be said to the credit of the government, so far at least as Bible colportage is concerned, that commendable alacrity is exhibited (under the pressure, to be sure, of the Legation) in righting difficulties that occur. The stupidity of provincial officials is freely blamed in seizing books, the circulation of which is freely permitted all over the empire, especially when, as is so often the case, the Turkish imprimatur appears upon the title-page. Orders are promptly forwarded, at least professedly so, to the zealous but mistaken officials. The long delays which often take place before such orders are executed do, to be sure, suggest bad faith somewhere. But a very superficial acquaintance with the Turkish administrative system is all that is necessary to understand these delays. Under officials may for a time, with considerable impunity, neglect to execute the orders which they receive. This neglect may become highly useful some time to them in the race for promotion. Besides, considerable latitude seems to be allowed in the matter of *interpreting* orders, so that the meaning to the under official is not infrequently quite the opposite of what the foreign ambassador understood. The idea, quite prevalent in some quarters, that the Grand Vizier really cannot issue orders with any uncertainty of their being obeyed is probably a mistake. He *can* if he *will*, but he *prefers* not to oftentimes, especially in matters pertaining to foreigners.

Still, after saying the worst that may be said, we are willing to credit the government with a sincere desire to put an end to annoyances, or at least of being actuated by no very malevolent purpose toward Bible work. Some, then, may be disposed to ask, Should not more patience be exercised, in the hope that eventually all grievances will be set right? We think not. The Turkish Government is likely to act in such matters under pressure or not at all. The annoyances are too serious and too disastrous to the Bible Society, and too likely to continue on indefinitely under the "patience" policy to justify that policy. It is entirely feasible for the Turkish Government to put an end to them if it determines to do so. However free it may be from malevolence in the matter, it will *not* determine to do so except under pressure. As long as permitted to have its own choice, it will prefer to settle individual cases as they arise, in response to the protest of the Minister, rather than to agree to certain broad principles of action which, if carried out in good faith, would put an end to grievances to be sure, but might possibly some time become inconvenient. And so minister after minister arrives from the United States, takes up these individual cases of grievance,

is infinitely pestered with them, begins to think of settling general principles with the Porte, forgetting perhaps the efforts of his predecessors in that line, gives it up finally because his own government does not properly back him up, continues to worry over the individual cases, which continue to increase in number, and finally goes home, thoroughly tired of the "unspeakable Turk." But let us give credit where credit is due. If much is due to the unspeakableness of the Turkish Government, perhaps still more is due to the lethargy of the United States Government. Some years ago grievances became so serious that a claim for indemnity was presented by the agents of the Bible Society, and was pressed by the United States with a measure of vigor. The Ottoman Government, in fact, was upon the point of paying an adequate indemnity, when for some unaccountable reason the United States Government relaxed its hold and signified its willingness to accept simply an apology for that case. It was a sad mistake and a calamity, but even this much had a positive influence for good, and grievances greatly decreased in number for a time. Latterly they have again multiplied to such an extent that sheerly in self-defense it has become necessary to urge another claim. The righteousness of this claim has been admitted by the United States Legation. It was admitted by President Harrison's Administration. It has apparently been admitted by the present Administration. But still nothing has been done, and still the individual cases go on accumulating. The pressing of a claim for indemnity need not rest upon the assumption that the Sublime Porte is actuated by a determined purpose to repress the Society's business. It need not proceed upon the basis of hostility to, or even imply an unfriendly attitude toward, the Turkish Government. It should rest upon a grateful appreciation of the courteous protection extended, but at the same time an intelligent apprehension of treaty rights and a due regard for self-protection. It should, however, be pressure of such a nature as would leave the Turkish Government in no doubt as to the seriousness of the United States Government both in asserting and in maintaining the rights of its citizens in Turkey.—*The Independent*.

DOMESTIC DEPARTMENT.

EXTRACTS FROM MONTHLY REPORTS OF DISTRICT SUPERINTENDENTS.

GEORGIA.—The first Sunday in November I attended the anniversary of the Troup County Bible Society. A very appropriate address was delivered by Prof. C. C. Cox, president of the Southern Female College. This society has been holding its anniversary meetings regularly for many years, and during the last four years has made donations to the American Bible Society amounting to \$187 02.

I attended also, during the month, the anniversaries of the Coweta County and the West Point Bible Societies.

ILLINOIS.—De Kalb County Auxiliary held its fifty-first annual meeting at Sycamore in the Methodist Episcopal Church, November 22d. The reports from the various parts of North De Kalb County showed a

good degree of interest in the various township societies. Anniversaries are held by the branch societies regularly, and the cause is well cared for and the field carefully explored. A donation of \$50 was voted to the Parent Society.

Du Page County anniversary (the fifty-third) was held in the Congregational Church at Wheaton on the afternoon and evening of November 24th. The veteran secretary and treasurer, L. W. Mills, of Wheaton, made a brief and interesting report of his visit to various parts of the county in behalf of the cause. Dr. L. P. Haskell, of Hinsdale, presided at the meeting. The Superintendent and others took part in the exercises. The evening was devoted to a discourse by the Rev. M. L. Williston, of Elmhurst. This society voted a donation of \$125 to the Parent Society.

Tazewell County Auxiliary held its fifty-seventh anniversary in the Second Reformed German Church of Pekin on Sabbath evening, November 26th. The German and English churches united, as usual, and had speaking and singing in both languages. Though the evening was stormy, the house was crowded and the services were deeply interesting. Addresses were made by the pastors of the Christian Church of St. Paul, the German Church, and others. The reports were good considering the year and the work done. A donation of \$100 was voted to the American Bible Society. Several Sunday schools made offerings, and more is expected.

Winnebago County Society, that was reported in brief in October, makes a \$200 donation to the Parent Society this year, going ahead of last year in this respect in spite of all the hindrances of the season.

INDIANA.—In November I attended and delivered addresses at four anniversaries, all of which were well attended. Sales and collections are improving, and on the whole the outlook is brightening.

KENTUCKY AND TENNESSEE.—During the month I have attended the anniversaries of the Bradley County Bible Society, Tenn., and of the Todd and Caldwell County Bible Societies in Kentucky. The interest manifested was unusual, and the meetings were refreshing. Our county agents and colporteurs, upon the whole, are doing efficient service. The children's Sunday school supply work is receiving constant attention.

MICHIGAN AND WISCONSIN.—The pressing demands of the work have made the month a busy one for your Superintendent.

As the results of the work done I have travelled 2,088 miles, visited twenty-two Bible societies, and secured thirteen auxiliary reports. Much of my time on the field has been spent on the Gogebic Iron Range, and in the lumber districts of Michigan and Wisconsin.

The anniversary meetings held were pleasant and profitable occasions.

During the month 202 children have been supplied through your Superintendent, and many more by the local societies. During the year Bay County Bible Society, while it failed to keep an exact record, supplied about 200 children.

MINNESOTA AND NORTH AND SOUTH DAKOTA.—The first Sunday in November was spent with the Chippewa

County Bible Society, centring at Montevideo, Minn. Some years ago this society lost its depository by fire, and it was at the time about \$80 in debt. The collection of \$22 69 this year is the best effort made by this society.

On the third Sunday I was at Tracy. In the morning I preached to an attentive audience in the Presbyterian Church, and in the evening addressed the annual meeting of the Tracy Bible Society held at the same place. The sales of this society during 1892 amounted to only \$35, but during this last year amounted to \$111 95. This shows what can be done by having officers who will push the work. The officials of this society promise to make another advancement during the coming year.

The Bon Homme County Bible Society, centring at Scotland, S. D., held its annual meeting on the 26th. This is the banner society of South Dakota. Its collections during the last six years amount to \$323 22, and will average over \$60 per year.

MISSOURI.—My report for November shows seven auxiliaries visited, three anniversaries attended, one Bible committee formed at Nevada, Mo., five ecclesiastical bodies visited, thirteen sermons and addresses delivered, fifty-nine official letters written, 2,593 miles travelled, and twenty-eight days absent from home. I have preached and delivered addresses in Baptist, Presbyterian, Christian, and Methodist Churches, where I have been cordially received.

NEW JERSEY, DELAWARE, AND STATEN ISLAND.—The meeting of Monmouth County Bible Society, in the "Old Tennent Church," on November 2d, was an occasion of much interest. Rev. E. C. Scudder, D. D., of the Reformed Church, Asbury Park, gave the annual sermon. In the afternoon the people greatly enjoyed the annual address by Rev. A. S. Hunt, D. D., Corresponding Secretary of the American Bible Society. Brief addresses were made by your Superintendent and others. The treasurer was authorized to pay over all surplus funds to the Parent Society as a donation, the amount being about \$260.

On the 12th I presented our cause in the Methodist Episcopal Church at Dudley, and received the largest contribution ever made by that young and growing congregation.

One of the most interesting meetings of the Bergen County Bible Society for some years was held on November 14th in the Paramus Reformed Church, Ridgewood, N. J. I addressed the meeting in the afternoon, and Rev. Dr. Brett, of Jersey City, delivered an address in the evening. Reports indicated a good year's work in that county.

Ocean County Auxiliary, re-organized three years ago, is doing well. The annual meeting at Whitesville, N. J., on the 16th, was full of interest. The report of the treasurer showed a good advance in receipts for the year. The county is being fully canvassed, and every destitute person will have an opportunity of obtaining a Bible, either by purchase or gift.

The Kent County Bible Society held its annual meeting at Cheswold, Delaware, November 23d, and the interest was more than ordinary. The sales of Bibles this year have been much in advance of former years.

I spent Sabbath, November 26th, at Rutherford, N. J. In the morning I was with the Methodist Episcopal Church, and in the evening at the Presbyterian Church. In both congregations the pastors and people were very cordial, and the offerings were liberal.

The Cape May County Bible Society held its annual meeting in Cape May City on the 28th. Addresses were made by Rev. A. B. Richardson and myself.

In the prosecution of my work during the month I have been from home nineteen days, travelled 1,422 miles, and sent out 142 official letters and 1,917 documents.

NEW YORK.—Every Sabbath during November has been utilized in the interest of the Bible cause, and the churches visited increased their contributions, notwithstanding the existing financial stringency.

The South Seneca Auxiliary held its anniversary at Romulus, on the 20th. The attendance was not large, owing to some unfavorable circumstances, but those present evidenced a deep interest in the Bible cause.

The Oxbow Society held its anniversary in connection with Thanksgiving services. This society, composed of the Presbyterian and Methodist Episcopal Churches of Oxbow, is thoroughly interested in its work and has an excellent depository.

The Buffalo and Erie County Bible Society held its anniversary on the 19th. The agent writes that this society "is providentially placed in a county more than half of the population of which is of foreign birth. Many of their children are but partially Americanized. Of this population about 50,000 are Poles and 10,000 Italians, many of whom probably never saw a Bible, much less owned one. There are also two Indian reservations, one almost wholly and the other partially in this county. Besides 30,000 sailors and 30,000 railroad men, with few gospel privileges, there are thousands accessible to missionary work in hospitals, almshouses, jails, and the penitentiary. The calls from these different fields are numerous and pressing. With the aid of a Polish helper I am now endeavoring to reach the 50,000 of that nationality. They are industrious, frugal, and energetic. Three-fourths of them can read, and they seem to afford a field for gospel work."

Notwithstanding the financial stringency, which seriously affects church treasuries, I have engagements for nearly every Sabbath for the next three months.

OHIO.—I attended four auxiliary anniversaries in November. The Troy Female Society observed its fiftieth anniversary on the 5th. The secretary, Mrs. E. Broomhall, read a very interesting paper reviewing the society's work and making happy mention of former members and facts of local interest. Mrs. L. C. Pearson, the treasurer, read facts relating to the financial results of the society's work. Your Superintendent spoke on lessons from fifty years of auxiliary work. This society has a history worthy of review, and the meeting was a most interesting jubilee.

Of the societies reporting this month the Erie County furnishes the most encouragement. The officers, some of them recently elected, set themselves earnestly at work to secure returns from the churches and Sunday schools of the county. This will be continued, as the same officers are in place for another year.

The auxiliary canvass holds on in its moderate way. Several of the societies are trying to procure ladies' help in their central towns in raising their collections. A lady who canvassed Wooster, the central place of the Wayne County Society, has undertaken the canvass of the whole county.

OREGON, WASHINGTON, IDAHO, MONTANA, AND UTAH.—The first of the month I visited Tacoma and Seattle, in Washington, for the purpose of looking after the auxiliary societies there.

Grant's Pass, in Josephine County, Oregon, was the next place visited. Here I spent the third Sabbath. By invitation of the pastor, Rev. R. McLean, I preached at the Presbyterian Church in the morning. The annual meeting of the Josephine County Bible Society was held at the same place in the evening. Short addresses were made by Rev. R. McLean, Rev. Mr. White of the African Methodist Episcopal Church, Rev. Mr. Jewell of the Baptist Church, Rev. Mr. Coleman of the Methodist Episcopal Church, and your District Superintendent. Both the attendance and interest were good.

All the societies visited make a better showing, both in sales and collections, than last year, for which we are grateful.

TEXAS.—In November I attended the annual meetings of the auxiliaries of Johnson, Mills, Mason, and Menard Counties. Johnson County Auxiliary is in a good condition, and is well officered; it enjoys the co-operation of the pastors and churches of Cleburne, and most of the Sunday schools made contributions to its funds. Steps were taken to organize branch societies in the other towns of the county. The receipts from sales of Bibles and from collections are in advance of last year, and a donation was made to the Parent Society.

The anniversary of Mills County Society was pleasing and encouraging. The receipts were fair, notwithstanding that the county is new and the Bible society only in its fourth year. The great drought was another hindrance, and the town in which the society is located was mostly destroyed by fire last spring.

The auxiliaries of Burnet County and Industry, in Austin County, held their annual meetings during the month with good results.

MISCELLANEOUS.

THE SUPREME VALUE OF THE HOLY SCRIPTURES.

[From a sermon by the late Dr. Liddon, preached in St. Paul's Cathedral, London, as printed in the "Christian Advocate."]

The Bible is indeed the most interesting book in the world—to the poet, to the historian, to the philosopher, to the student of human nature, to the lover of the picturesque and of the marvellous, to the archæologist, to the man of letters, to the man of affairs. To each of these it has much to say that he will find nowhere else; but none of them, if he confines himself to his special interest, will secure the gift which the Bible was really intended to convey.

When you entered this great temple of Christ this afternoon, there were many separate subjects which it might have suggested to you: the faultless propor-

tions of the building, the materials of which it is composed, the skill and genius of its architect, the cost of its construction, the monuments of the dead which everywhere meet the eye, the events in the history of our church and country which have been witnessed within its walls or on its site; and then, again, the accessories of divine service, the various pieces of religious furniture in the choir and sanctuary, beauty of the music, the order and sequence of psalm and lesson and creed and anthem. Yet these are all, the highest and the lowest, but details, if regarded with reference to that supreme purpose which this cathedral itself, and all that is in it, and all that takes place in it, should certainly suggest. That purpose is nothing less than leading each soul here present, ay, and a great company of souls in unison, to ascend to true communion with Him who is the infinite and the eternal; to leave behind them, to escape from, to break, to trample on, as the need of each may be, those earthly allurements or fetters, which would seduce or hold them back from the true end of their existence; to forget, for awhile, the outer world and life, its pleasures, its annoyances, its intrigues, its passions, its disappointments, its sorrows, its ambitions, its jealousies, its splendors, its degradations, and to rise, in the prophet's phrase, with wings as eagles (Isa. xl. 31) toward the Sun of the moral world—the Father and Redeemer and Sanctifier of our spirits. And when we take up the Bible, we enter in spirit a far more splendid temple, which it needed some fifteen centuries to build, and the variety and resource of which distance all comparison—a temple built, not out of stone and marble but with human words, yet enshrining within it, for the comfort and warning, the correction and encouragement, of every human soul, no other and no less than the holy and the eternal Spirit. Of that temple the Old Testament is the nave, with its side aisles of psalm and prophecy; and the Gospels are the choir—the last Gospel, perhaps, the very sanctuary—while around and behind are the apostolic epistles and the Apocalypse, each a gem of beauty, each supplying an indispensable feature to the majestic whole. With what joy should we daily enter that temple! with what profound reverence should we cross its threshold! with what care should we mark and note—where nothing is meaningless—each feature, each ornament, that decorates wall, or pillar, or window, or roof! how high should be set our expectations of the blessings that may be secured within it! how open, and yet how submissive should be our hearts to the voices—they are not of this world—that might touch and change and purify them!

As we drift along the swift, relentless current of time toward the end of life, as days and weeks and months and years follow each other in breathless haste, and we reflect now and then for a moment that, at any rate for us, much of this earthly career has passed irrevocably, what are the interests, the thoughts, ay, the books, which really command our attention? what do we read and leave unread? what time do we give to the Bible? No other book, let us be sure of it, can equally avail to prepare us for that which lies before us; for the unknown anxieties and sorrows which are sooner or later the portion of most men and women; for the gradual approach of death; for the passage into the unseen world; for the sights

and sounds which then will burst upon us; for the period, be it long or short, of waiting and preparation; for the throne and the face of the eternal Judge. Looking back from that world, how shall we desire to have made the most of our best guide to it! how shall we grudge the hours we have wasted on any, be they thoughts or books or teachers, which belong only to the things of time!

THE BIBLE IN COUNTRY HOMES.

A correspondent, in making application for a grant of Bibles, says:

I would like to have a dozen cheap English Bibles, to give to a few deserving poor, struggling families, with numerous children in each, and who have not a cent to spare to buy one. I have known these people for many years, and some of their Bibles are worn (with leaves missing) from constant use by themselves and children. I say thank God for worn-out Bibles! That might be the very thing that keeps America from sinking down into perdition. Many poor have no Bibles. They have yet to learn their value. I have talked to them of the shame of not having a Bible in the house and promised to bring them one.

If ever I have any money I will leave it to the American Bible Society, which, I believe, will last as long as a bit of this old world will hold together. Oh, the comfort that these dear old Bibles are in tens of thousands of lonesome, dreary, comfortless old houses in the country, where aged people, waiting their time of dismissal, read and ponder and pray over what they have read hundreds of times before, but which, when read the last time, is fresher than ever!

J. L. P.

THE WONDERFUL BOOK.

The Bible as an historical fact is a great wonder. It lies out of and above the plane of all natural law, yet was produced by natural law as simply and directly as a pine tree, a poem, or a tale that is told. When Moses wrote his history, and David poured out his soul in song; when Paul expounded the deep mysteries of the gospel, and John discoursed of the love divine and unspeakable, all was as human and as spontaneous as when Demosthenes stirred up the Athenians against Philip, or Motley wrote his history of the Dutch republic. But if it were granted that there is nothing above the operation of the human understanding in any separate part of the Holy Scriptures, the one book which these many parts make would be a greater wonder, a more manifest and impressive miracle, than if each and all were acknowledged to be divine. Forty men, of many tongues, in many lands, of every variety of endowment and every shade of intelligence, from every rank and class—king, warrior, physician, philosopher, shepherd, fisherman—through the long period of fifteen hundred years, writing books in the freest exercise of their own natural powers—history, theology, poetry, eloquence, jurisprudence, moral law—and these many and very diverse books coming together and making one book, and that one book as absolutely perfect as one book as though it were a grand epic by one sole author, and that absolute perfection consisting in the fact that all its history, and theology, and poetry, and eloquence, and moral law, without any apparent concert or intention,

do nevertheless realize their beautiful harmony and simple unity in the testimony which they bear to a Man who was crucified, and whose voice now, for more than eighteen centuries, as the sound of many waters, has been heard high and clear above all the din of human passion and endless confusions of politics, and war, and revolutions—"I am he that liveth and was dead: and, behold, I am alive for evermore, Amen; and have the keys of hell and of death"—that is the Bible.—*Rev. J. C. Bodwell.*

BIBLE SOCIETY RECORD.

NEW YORK, January 18th, 1894.

AMERICAN BIBLE SOCIETY.

The stated meeting of the Board of Managers was held at the Bible House on Thursday, January 4th, 1894, the Hon. Enoch L. Fancher, LL.D., President, in the chair.

The religious services were conducted by Secretary McLean.

On recommendation of the Committee on Distribution, grants of Bibles, Testaments, and Portions were made to the value of about \$2,188, including consignments of the Spanish Scriptures to the Society's Mexico and Cuba Agencies, and grants of the Benga Scriptures to the Presbyterian Board for its work in West Africa, and of the Scriptures in the Arabic and English languages to a correspondent in Liberia.

The issues from the Bible House in December were 104,210 volumes; issues since April 1st, 1893, 802,607 volumes.

Deceased Directors.

Rev. A. Boardman Lambert, D.D., Salem, N. Y.
Rev. W. M. Gilbreath, Zanesville, O.
Dr. Alexander Guy, Oxford, O.
Mrs. Wm. B. Sprague, Flushing, N. Y.

Deceased Members.

Mrs. Nelson E. Cobleigh, Athens, Tenn.
Rev. James B. Wood, Eagle Mills, N. Y.
Mrs. Ira C. Boice, Newark, N. J.

RECEIPTS IN DECEMBER, 1893.

LEGACIES.

Field, Wm. E., late of Newton, Mass. \$250 00
Whipple, Mary M., late of Churchville, N. Y. 925 00

\$1,175 00

GIFTS FROM INDIVIDUALS.

Anonymous, Packerton, Pa. \$5 00
A Friend, West Springfield, Mass. 2 00
Ackerman, Miss, New York. 30 00
Bredon, Rev. O. S., Sioux City, Iowa. 5 00
Collections by Colporteurs. 80 09
Crair, Rev. A., Lime Springs, Iowa. 1 00
Children of Le Mars, Iowa. 15 00
Case, Mrs. K. J., New York. 20 00
Ely, Ambrose K., New York. 500 00
Fleming, Melissa, Cottageville, W. Va. 7 65
Fardell, John, Beaver Dam, Wis. 200 00

Green, Mrs. Caleb S., Trenton, N. J. \$100 00
Kindermann, H., Monroe, La. 50 00
Kennedy, Rev., Sheldon, Iowa. 4 00
Logan, Rev. Geo., Cascade, Mon. 2 00
L. H. S., Brooklyn, N. Y. 10 00
Lenker, Rev. J. W., Grand Island, Neb. 1 00
McKay, Neil, Nichols, N. Y. 10 00
Ormstead, Jane, Ironton, Ohio. 5 00
Sproull, Mrs. M. W., Pittsburgh, Pa. 90 00
Stanley, L. Maria, Damascus, Ohio. 20 00
Sellew, T. G., New York. 100 00
Swarz, Rev. J., Eleroy, Ill. 4 45
Sayre, Brooks, Summit, N. J. 5 00
Tupper, Mrs. A. M., Maple Park, Ill. 2 00
Warren, Rev. H. K., Neligh, Neb. 5 00
Williams, Lucelia E., South Deerfield, Mass. 15 00
Wicker, Mrs. J. P., Poughkeepsie, N. Y. 50 00

\$1,440 19

CHURCH COLLECTIONS.

ALABAMA.
North Alabama Conf., Meth. Ep. Ch. South. \$86 67
Monrovia, Geneva Pres. Ch. 2 00
CALIFORNIA.
Banning, Meth. Ep. Ch. 2 00
Independence, Meth. Ep. Ch. 2 50
Lone Pine, Meth. Ep. Ch. 2 50
COLORADO.
Barthond, United Brethren Ch. 1 12
Pueblo, First Pres. Ch. 5 00
CONNECTICUT.
Norwich, Park Cong. Ch. 15 90
GEORGIA.
Augusta, St. James's Meth. Ep. Ch. South. 3 00
Dillon, Meth. Ep. Ch. South. 4 25
IDAHO.
Idaho Falls, Union services, Pres. and Baptist Chs. 5 00

Rev. Robert Allyn, D.D., Carbondale, Ill.
Lewis Tompkins, Fishkill Landing, N. Y.
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Mrs. Lydia Lindsey, Springfield, Mo.
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Mrs. David Chassell, Holland Patent, N. Y.
Edwin Reeve, Ligonier, Ind.

Summary of District Superintendents' Reports for the month of November, 1893.

Number of District Superintendents reporting.....	21
Auxiliaries, Branches, etc., visited.....	159
Anniversaries attended.....	58
New Societies and Committees formed.....	1
Sermons and Addresses delivered for the Bible cause	238
Letters sent.....	2,545
Miles travelled on official duty.....	27,906
Donations and subscriptions secured for Bible cause	\$1,590 95

Summary of Bible Distribution in November by 12 Colporteurs and 16 County Agents reporting.

	Colporteurs.	Co. Ag'ts.
Days of Service.....	234	497
Miles travelled.....	3,314	3,036
Families visited by them.....	4,237	10,335
Families found without a copy of Scriptures	735	842
Families supplied by sale or gift.....	498	560
Destitute individuals supplied in addition.	244	383
Number of books sold.....	1,218	1,851
Value of books sold.....	\$495 85	\$693 27
Number of books distributed gratuitously.	493	810
Value of books distributed gratuitously...	\$106 15	\$161 93
Contributions received.....	\$47 14	\$665 86

Summary of 81 Annual Reports of Auxiliary Societies, received in December, 1893.

Receipts from sales in twelve months.....	\$1,520 14
Receipts from collections and donations.....	2,663 46
Paid American Bible Society on book account.....	4,529 87
Paid American Bible Society on donation account..	1,134 19
Expended on their own fields.....	918 11
Value of books donated.....	416 75
Value of stock on hand at date.....	8,298 96
No. of these auxiliaries reporting general operations	7
Collecting and distributing Agents employed.....	7
Families visited by them.....	2,840
Families found destitute.....	321
Destitute families supplied.....	183
Destitute individuals supplied in addition.....	182
Sabbath and other schools supplied.....	1

		Credited as Donation, on Account.		Credited on Account.			
ILLINOIS.							
Chicago, Pres. Ch. of Lakeview.....	\$16 66	Clinton, Meth. Ep. Ch. South.....	\$6 00	El Paso Co., Col.....	\$88 46		
Easton, First Pres. Ch.....	60 00	Catholic, Pres. Ch.....	6 40	Elbert Co., Ga.....	20 00		
Heekin, St. Paul's Ger. Ch. Sunday School.....	5 00	Fair Hope, Pres. Ch.....	2 50	Efingham Co., Ill.....	25 00		
IOWA.							
Wyman, Pres. Ch.....	8 30	Indianatown, Pres. Ch.....	3 70	Elkhart Co., Ind.....	26 18		
KENTUCKY.							
Rock Spring, Church.....	3 45	Lynchburg, Pres. Ch.....	2 25	Eagle Grove, Iowa.....	11 57		
LOUISIANA.							
Arcaadia, Pres. Ch.....	4 00	Manning, Meth. Ep. Ch. South.....	3 42	Emmet Co., Mich.....	25 00		
" Baptist Ch.....	5 55	" Pres. Ch.....	3 10	Forest City, Ark.....	27 00		
" Meth. Ep. Ch. South.....	13 50	New Harmony, Pres. Ch.....	1 33	Fremont Co., Col.....	14 40		
" C. P. Ch.....	75	Orangeburg, Pres. Ch.....	4 25	Fort Gaines, Ga.....	13 10		
" Epis. Ch.....	1 25	Pleasant Grove, Pres. Ch.....	10 00	Fayette Co., Ill.....	18 64		
Minden, Churches.....	47 10	Spartanburg, Pres. Ch.....	11 47	Ford Co., Ill.....	8 65		
Newton, Meth. Ep. Ch.....	19 80	Sumter, Pres. Ch.....	3 36	Franklin Co., Mass.....	6 48		
" Old School Pres. Ch.....	9 95	Wedgefield, Pres. Ch.....	1 00	Fenton, Mich.....	21 90		
" Mission Baptist Ch.....	5 13	TENNESSEE.					
MASSACHUSETTS.							
Lenox, Cong. Ch.....	4 30	Germantown, Pres. Ch.....	1 00	Fall River, S. D.....	9 05		
Montagus, First Cong. Ch.....	6 50	New Providence, Meth. Ep. Ch.....	14 80	Fayette Co., W. Va.....	2 00		
MICHIGAN.							
Orwell, First Pres. Ch.....	4 07	Tennessee Conf., Meth. Ep. Ch.....	4 85	Green Co., Ill.....	4 80		
Michigan Conf., Meth. Ep. Ch.....	36 50	Thompson's Chapel, Meth. Ep. Ch.....	5 65	Geary Co., Ks.....	5 81		
MINNESOTA.							
Lannon Falls, Cong. Ch.....	25	TEXAS.					
Minnesota Conf., Meth. Ep. Ch.....	60 00	Austin Conf., Meth. Ep. Ch.....	15 00	Goodhue Co., Minn.....	21 84		
St. Charles, Cong. Sunday School.....	1 00	East Dallas, Mission Sunday School.....	3 00	Gloucester Co., N. J.....	30 00		
MISSISSIPPI.							
Aberdeen, Meth. Ep. Ch. South.....	18 35	N. W. Texas Conf., Meth. Ep. Ch. South.....	132 60	Granville Welsh, N. Y.....	15 12		
Brooksville, Churches.....	9 00	Southern German Conf., Meth. Ep. Ch.....	25 15	Greene Co., N. Y.....	6 00		
Crawford, Churches.....	10 50	Texas Conf., Meth. Ep. Ch. South.....	68 55	Greenville Co., S. C.....	80 00		
Edwards, Meth. Ep. Ch.....	15 00	VIRGINIA.					
" Baptist Ch.....	7 00	Summertown, Pres. Ch.....	2 53	Gibson Co., Tenn.....	108 11		
" Pres. Ch.....	8 23					Hancock Co., Ga.....	75
Holly Springs, Meth. Ep. Ch. South.....	6 50	AUXILIARY SOCIETIES.				Henderson Co., Ill.....	83 65
Madison, Pres. Ch.....	2 75	Credited as Donation, on Account.				Hancock Co., Ill.....	83 54
Picksburg, Meth. Ep. Ch. South.....	19 50	Alabama.....	\$43 74	Howard Co., Ind.....	88 37		
MISSOURI.						Hamilton Co., Ind.....	12 00
Cameron, Pres. Ch.....	5 00	Ashley Co., Ark.....	2 05	Huntington Co., Ind.....	59 02		
Watson, Meth. Ep. Ch.....	2 00	Arapahoe Co., Col.....	145 07	Howard Co., Iowa.....	30 00		
NEBRASKA.						Hancock Co., Iowa.....	20 00
Bennett, Meth. Ep. Ch.....	1 00	Aurora, Mo.....	15 40	Hannibal, Mo.....	45 45		
NEW JERSEY.						Hardin, Mo.....	22 21
Elizabeth, Pres. Ch.....	80 50	Altala Co., Miss.....	86 54	Hattiesburg, Miss.....	21 06		
Moorestown, Meth. Prot. Ch.....	1 00	Alamance Co., N. C.....	25 26	Hickory, N. C.....	40 00		
NEW YORK.						Highland Co., Ohio.....	22 05
Binghamton, Centenary Meth. Ep. Ch.....	16 00	Anderson Co., S. C.....	12 14	Holmes Co., Ohio.....	88 73		
New York M. S. Walcott Memorial Pres. Ch.....	4 81	Brown Co., Ill.....	15 41	Hamblen Co., Tenn.....	19 71		
New Hurley, Reformed Ch.....	8 64	Butler Co., Ks.....	6 68	Humboldt, Tenn.....	30 00		
Ovid, Pres. Ch.....	30 01	Breckenridge Co., Ky.....	49 75	Haywood Co., Tenn.....	40 66		
Fortville, Meth. Ep. Ch.....	3 00	Bracken Co., Ky.....	21 28	Hartford, Wis.....	20 00		
Romulus, Pres. Ch.....	4 20	Branch Co., Mich.....	87 44	Independence Co., Ark.....	23 84		
Ticonderoga, Meth. Ep. Ch.....	10 32	Bay Co., Mich.....	38 50	Industry, Tex.....	83 90		
" Cong. Ch.....	4 37	Blue Earth Co. Welsh, Minn.....	\$40 00	Jefferson Co., Ala.....	41 04		
Terona, Pres. Ch.....	9 15	Broome Co., N. Y.....	320 00	Jackson Co., Ill.....	75 00		
Wakefield, Grace Meth. Ep. Ch.....	12 03	Bradford Female, Ohio.....	6 35	Johnson Co., Iowa.....	60 98		
Waddington, Scotch Pres. Ch.....	44 78	Bellville Female, Ohio.....	18 67	Jewell Co., Ia.....	36 29		
NORTH CAROLINA.						Jefferson Co., N. Y.....	101 91
Greensboro, First Pres. Ch.....	18 24	Blacksburg Bible Com., S. C.....	3 60	Johnson Co., Tex.....	17 50		
Milton, Pres. Ch.....	5 00	Burnet Co., Tex.....	87 00	Jackson Co., W. Va.....	9 75		
Maxton, Meth. Ep. Ch. South.....	25	Conecuh Co., Ala.....	50 25	Knoxville, Tenn.....	150 00		
Randolph, Meth. Ep. Ch. South.....	8 25	Central California.....	3 30	Kanawha Co., W. Va.....	51 47		
NORTH DAKOTA.						Kewaunee Co., Wis.....	7 96
Ardach, Pres. and Meth. Ep. Chs.....	1 70	Carroll Co., Ga.....	22 33	Lafayette, Ala.....	5 65		
Forest River, Pres. and Meth. Ep. Chs.....	5 60	Chicago, Ill.....	5 00	Limestone Co., Ill.....	14 40		
OHIO.						Lenox & Vicinity, Iowa.....	5 66
Holmesville, Pres. Ch.....	2 00	Coles Co., Ill.....	2 60	Louisville, Ia.....	24 68		
Shreve, Pres. Ch.....	2 30	Cass Co., Ind.....	107 22	Louisville & Vicinity, Ky.....	150 22		
PENNSYLVANIA.						Lyon Co., Minn.....	4 50
Delaware Water Gap, Church of the Mountain.....	18 20	Cerro Gordo Co., Iowa.....	17 36	Lincoln Co., Mo.....	16 00		
Knoxville, Meth. Ep. Ch.....	3 00	Christian Co., Ky.....	27 50	Lawrence Co., Ohio.....	90 00		
" Pres. Ch.....	2 00	Calhoun Co., Mich.....	6 89	Longview, Tex.....	28 10		
Mifflinburg, Pres. Ch.....	5 70	Chippewa Co., Minn.....	9 64	Lancaster, Tex.....	25		
Phillipsburg, Meth. Ep. Ch.....	5 00	Carroll Co., Mo.....	28 83	La Crosse Co., Wis.....	50 00		
SOUTH CAROLINA.						Morrilton, Ark.....	44 80
Clinton, Meth. Ep. Ch. South.....	\$6 00	Cass Co., Mo.....	17 15	Muscooke Co., Ga.....	6 69		
Catholic, Pres. Ch.....	6 40	Cartersville Bible Com., Mo.....	18 00	Marengo, Ill.....	28 80		
Fair Hope, Pres. Ch.....	2 50	Chautauqua Co., N. Y.....	2 70	Mason Co., Ill.....	4 00		
Indianatown, Pres. Ch.....	3 70	Cattaraugus Co., N. Y.....	10 00	Miami Co., Ind.....	69 21		
Lynchburg, Pres. Ch.....	2 25	Champaign Co., Ohio.....	76 44	Morgan Co., Ind.....	19 49		
Manning, Meth. Ep. Ch. South.....	3 42	Clyde & Vicinity, Ohio.....	38 49	Morning Sun, Iowa.....	21 00		
" Pres. Ch.....	3 10	Clarendon Co., S. C.....	26 83	Monticello Co., Iowa.....	16 80		
New Harmony, Pres. Ch.....	1 33	Colleton Co., S. C.....	18 00	Monroe Co., Iowa.....	10 00		
Orangeburg, Pres. Ch.....	4 25	Coffee Co., Tenn.....	17 73	Marion Co. (South), Ia.....	26 35		
Pleasant Grove, Pres. Ch.....	10 00	Corry Co., Tex.....	40 50	Montgomery Co., Ky.....	77 24		
Spartanburg, Pres. Ch.....	11 47	Comanche Co., Tex.....	58 35	Maine.....	500 00		
Sumter, Pres. Ch.....	3 36	Collin Co., Tex.....	53 75	Massachusetts.....	1,500 00		
Wedgefield, Pres. Ch.....	1 00	Dardanelle & Vicinity, Ark.....	40 50	Mt. Pleasant B. C., Mich.....	10 85		
TENNESSEE.						Monroe Co., Mich.....	41 74
Germantown, Pres. Ch.....	1 00	De Kalb Co., Ill.....	50 00	McVean Bible Com., Mich.....	1 87		
New Providence, Meth. Ep. Ch.....	14 80	Du Page Co., Ill.....	125 00	Mt. Zion, Mo.....	7 00		
Tennessee Conf., Meth. Ep. Ch.....	4 85	Dearborn Co., Ind.....	81 39	Morgan Co., Ohio.....	11 79		
Thompson's Chapel, Meth. Ep. Ch.....	5 65	Decatur Co., Ind.....	64 59	Memphis & Shelby, Tenn.....	67 28		
TEXAS.						McMinn Co., Tenn.....	25 00
Austin Conf., Meth. Ep. Ch.....	15 00	Dubuque Co., Iowa.....	100 00	Milford, Tex.....	42 25		
East Dallas, Mission Sunday School.....	3 00	Dickinson Co., Iowa.....	13 00	Mason Co., Tex.....	2 50		
N. W. Texas Conf., Meth. Ep. Ch. South.....	132 60	Des Moines Co., Iowa.....	8 91				
Southern German Conf., Meth. Ep. Ch.....	25 15	Delphos, Ks.....	32 80				
Texas Conf., Meth. Ep. Ch. South.....	68 55	Douglas Co., Ks.....	21 55				
VIRGINIA.							
Summertown, Pres. Ch.....	2 53	Dakota Co., Minn.....	8 00				
AUXILIARY SOCIETIES.							
Credited as Donation, on Account.							
Alabama.....	\$43 74	Dade Co., Mo.....	2 85				
Ashley Co., Ark.....	2 05						
Arapahoe Co., Col.....	145 07						
Aurora, Mo.....	15 40						
Altala Co., Miss.....	86 54						
Alamance Co., N. C.....	25 26						
Anderson Co., S. C.....	12 14						
Brown Co., Ill.....	15 41						
Butler Co., Ks.....	6 68						
Breckenridge Co., Ky.....	49 75						
Bracken Co., Ky.....	21 28						
Branch Co., Mich.....	87 44						
Bay Co., Mich.....	38 50						
Blue Earth Co. Welsh, Minn.....	\$40 00						
Broome Co., N. Y.....	320 00						
Bradford Female, Ohio.....	6 35						
Bellville Female, Ohio.....	18 67						
Blacksburg Bible Com., S. C.....	3 60						
Burnet Co., Tex.....	87 00						
Conecuh Co., Ala.....	50 25						
Central California.....	3 30						
Carroll Co., Ga.....	12 10						
Coweta Co., Ga.....	22 33						
Chicago, Ill.....	5 00						
Coles Co., Ill.....	2 60						
Cass Co., Ind.....	107 22						
Cerro Gordo Co., Iowa.....	17 36						
Christian Co., Ky.....	27 50						
Calhoun Co., Mich.....	6 89						
Chippewa Co., Minn.....	9 64						
Carroll Co., Mo.....	28 83						
Cass Co., Mo.....	17 15						
Cartersville Bible Com., Mo.....	18 00						
Chautauqua Co., N. Y.....	2 70						
Cattaraugus Co., N. Y.....	10 00						
Champaign Co., Ohio.....	76 44						
Clyde & Vicinity, Ohio.....	38 49						
Clarendon Co., S. C.....	26 83						
Colleton Co., S. C.....	18 00						
Coffee Co., Tenn.....	17 73						
Corry Co., Tex.....	40 50						
Comanche Co., Tex.....	58 35						
Collin Co., Tex.....	53 75						
Dardanelle & Vicinity, Ark.....	40 50						
De Kalb Co., Ill.....	50 00						
Du Page Co., Ill.....	125 00						
Dearborn Co., Ind.....	81 39						
Decatur Co., Ind.....	64 59						
Dubuque Co., Iowa.....	100 00						
Dickinson Co., Iowa.....	13 00						
Des Moines Co., Iowa.....	8 91						
Delphos, Ks.....	32 80						
Douglas Co., Ks.....	21 55						
Dakota Co., Minn.....	8 00						
Dade Co., Mo.....	2 85						

	Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.		Credited as Donation.	Credited on Account.
Menard Co., Tex.....		\$10 00	Pendleton Co., Ky.....		\$35 71	South Haven, Mich.....		\$12 64
Mills Co., Tex.....		42 78	Pittsfield, Mass.....		39 51	Steele Co., Minn.....		41 32
Malden & Vicinity, W. Va... \$13 00		1 30	Paynesville, Minn.....		48 00	Spartanburg Co., S. C.....		2 60
Milwaukee Co., Wis.....		38 37	Prentiss Co., Miss.....		13 42	Spink Co., S. D.....		8 28
Nashville, Ark.....		4 10	Park College, Mo.....	\$5 00	25 00	St. Jo, Tex.....		27 72
Newton Co., Ga.....		12 33	Passaic Co., N. J.....	50 00	75 00	Troupe Co., Ga.....		24 66
Neosho Co., Ks.....		2 84	Plymouth, Ohio.....	30 00	12 72	Tazewell Co., Ill.....	\$100 00	42 61
Northfield, Minn.....		74 09	Pennsylvania.....		2,800 00	Todd Co., Ky.....		58 46
Newburgh, N. Y.....		284 21	Randolph Co., Ga.....		9 49	Tracy Bible Com., Minn....		22 50
Niagara Co., N. Y.....		83 64	Rush Co., Ks.....		15 08	Troy Female, Ohio.....		12 69
New Jersey Female, Ohio... 5 47			Rock Hill, S. C.....		10 05	Temple, Tex.....		50 48
Nashville, Tenn.....		180 04	Rocky Creek, S. C.....	\$2 21		Uniontown, Ala.....		13 42
New Market, Tenn.....		7 20	Roane Co., Tenn.....		23 00	Union Co., Ill.....		7 00
Owen Co., Ind.....		15 10	Raleigh Co., W. Va.....		27 29	Union & Vicinity, Mich....		\$2 95
Oxbow, N. Y.....	\$30 00	33 00	Rhineland B. C., Wis.....		16 14	Union Co., N. J.....		200 00
Oneida Co., N. Y.....		530 00	Springville, Ala.....		5 25	Union Co., S. D.....		21 84
Oregon.....		137 66	Southern California.....		13 60	Washington Co., Ark.....		13 30
Orangeburg Co., S. C.....		10 03	Sanford Bible Com., Fla....		8 55	West Winsted, Ct.....		64 12
Oconto Co., Wis.....		10 00	Sumter Co., Ga.....		32 50	West Point, Ga.....		25 26
Perry Co., Ill.....		9 40	Stephenson Co., Ill.....		23 00	Wilmington Female, Del....		20 25
Peoria Co., Ill.....	\$30 00	21 45	Shelby Co. Female, Ind.....	50 00	\$1 20	Will Co., Ill.....		25 00
Plymouth Co., Iowa.....	100 00		Saline Co., Ks.....		93 16	Warren Co., Iowa.....		29 70
Postville, Iowa.....		11 53						

FINANCIAL STATEMENT

RECEIPTS FOR BENEVOLENT ACCOUNT.

	Legacies.	Church Collections.	Gifts from Auxiliaries.	Gifts from Individuals.	From Sales of Books Donated.	Sales reported by Colporteurs.	Income from Perpetual Trust Funds.	Sales reported by Foreign Agents.	Returns from Missionary and other Societies.	Miscellaneous.	Total Transfers.	Total Cash.
Cash.....	1,175 00	1 185 20	1,077 36	1,449 19	201 37	1,166 72	170 35	1,024 27	....	1 80	\$ 1,728 93	\$ 7,451 26
Transfers.....	....	....	1,496 86	....	...	232 13	....	....	....	....
From Auxiliaries.....											225 12	13,216 19
" The Trade.....											92 52	3,135 82
" Rents.....											2,000 00	3,345 63
" Loan Account, Borrowed to Meet Current Expenses.....												30,000 00
" Electric Light.....												62 25
" Interest on Available Funds.....												81 79
" Income subject to Life Interest.....												737 50
" Burr Legacy Income.....												229 65
" Columbian Exposition.....												50 35
From Depository:												
Value Books Issued.....											32,048 01	
Retail Sales.....											1,213 06	4,931 17
Sundries.....											2 62	

RECEIPTS FOR MANUFACTURING ACCOUNT.

	Books Delivered to Depository.	Repairs to Plates.	Sales of Waste Material.	Job Work.	Finished Plates.	Miscellaneous.	
Cash.....	.....	.....	231 40	.....	.....	.....	281 40
Transfers.....	19,543 93	154 42	30 99	465 28	.....	.....	20,194 62
Total Transfers.....							57,503 94
" Cash Receipts.....							63,643 01
Cash Balance from November, 1863.....							14,245 11

N. B.—The amounts in ITALIC type are not actual cash transactions, but necessary payments by transfer as between the different Departments, to show the net result of each.

\$77,888 12

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Letters transmitting funds, and those relating to accounts, fiscal reports, Life Memberships, and Legacies, should be addressed to "The Treasurer of the American Bible Society, Bible House, Astor Place, New York."

Orders for Bibles and Testaments, the Bible Society Record, etc., and letters in reference to the transmission of the same, should be addressed to "The General Agent of the American Bible Society, Bible House, Astor Place, New York."

Orders for books should be accompanied with payment, as the rule of the Society requires that all sales shall be for cash only. No books are supplied for sale on commission, but as a special inducement, a discount of ten per cent. from the catalogue prices is made to Auxiliary Societies and dealers in books.

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the American Bible Society, formed in New York in the year eighteen hundred and sixteen, the sum of ———, to be applied to the charitable uses and purposes of said Society.

BIBLE SOCIETY RECORD.

The price of the Bible Society Record to subscribers, for 1894, will be 30 cents a year, in advance, and the United States postage in all cases will be prepaid by the Society. Twelve copies will be sent to one address for three dollars, in advance. Any life director or life member of this Society may receive one copy free of postage by virtue of his membership, on the simple condition that the request for it is renewed annually. On the same condition a copy will be sent to pastors of churches contributing directly to the funds of the Society.

Three copies will be sent, as heretofore, to the president, secretary, and treasurer of each auxiliary from which remittances are received. Other copies may be ordered at the club rates; but the money should in all cases accompany the order.

Every person who is entitled to the Record and fails to receive it, is specially requested to communicate the fact by letter or postal card, giving his post-office address.